Historical Sketch

of

Greenbrier Presbytery.

Rev. WM. T. PRICE.

HISTORICAL SKETCH

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A PRELIMINARY WORD.

At the stated meeting of Greenbrier Presbytery, Hillsboro, Pocahontas county, W. Va., September 13–16th, 1888, a resolution was presented to this effect: It is a sacred duty resting upon the servants of our Lord Jesus to recognize in some special manner God's dealings with his people, and to rehearse their history for the encouragement of the living and also "tell it to the generations following" for their instruction.

In response a committee consisting of Ministers Wm. T. Price and S. L. Wilson, and Ruling Elder Jonathan Mays of Lewisburg church, was appointed to arrange for semi-centennial services to be performed at the next stated meeting. Upon receiving and amending the report of this committee Presbytery resolved to meet at Lewisburg, W. Va., April 16th, 1889, and made the following arrangement for the semi-centennial exercises:

A discourse on Presbyterianism in History, by Rev. M. L. Lacy, D. D.

Presbyterianism as an Evangelistic Agency, by Rev. J. C. Brown.

Apostolic Features of the Presbyterian Church Polity, by Rev. D. S. Sydenstricker.

New Testament Characteristics of Presbyterian Doctrine, by Rev. J. C. Barr, D. D.

Historical Sketch of Greenbrier Presbytery, by Rev. Wm. T. Price.

Presbytery met, and the ministers designated performed their parts as requested.

A correspondent of the *Central Presbyterian* speaks in this manner of the semi-centennial exercises:

"*A Semi-Centennial—Greenbrier Presbytery.*—'If one cannot do any better, let him do as well as

he can.' Some such sentiment as this must have inspired Greenbrier Presbytery when, hearing of centennials of Presbyteries, Synods and General Assemblies, its blood became so warmed by centennial fever that it decided to hold a semi-centennial. On last week the whole Presbytery, except its two infirm ministers and its foreign missionary, convened and marked by appropriate exercises the close of its fifth decade. Happy were they in meeting in Lewisburg, known far and wide for its culture and courtesy, its refinement and generous hospitality. Most appropriately was the session held in the old Stone Church, where for more than sixty years the sainted McElhenney preached, on the right of which his body now rests under a marble shaft bearing this inscription, 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.' Over the entrance of the building there is embedded in the stone a shapeless piece of marble on which is cut in rude lettering these words:

'This
building was errected in the year
1796 at the expence of a few
of the first inhabitants of this
land to commemorate their
affection & esteem for
the Holy Gospel of Jesus Christ.
READER
If you are inclined to applaud
their virtues, give God the
glory.'

Not less striking was the selection of those who delivered the discourses appropriate to the occasion. There was the Rev. Dr. M. L. Lacy, a typical Huguenot Presbyterian; Rev. J. C. Brown, a descendant of Mary Moore, immortalized in the 'Captives of Abb's Valley;' Rev. D. S. Sydenstricker,

of German descent, and Rev. J. C. Barr, D. D., of Northern birth, but who has always labored in the Church South. A selection striking because suggestive of just such a frontier Presbytery as Greenbrier.

Dr. Lacy's address was upon Presbyterianism in History. What our faith had done for the world in education and in injecting principles of religious liberty from which inferentially followed civil liberty. The influence of John Witherspoon upon the minds of those who subsequently became the leading statesmen of the embryo republic and the foundation-layers of our Government was dwelt upon. How the world's heroes had notably owed their greatness to their Presbyterianism.

Rev. J. C. Brown's discourse was marked by clearness of style and vigorous delivery. Presbyterianism was shown to be thoroughly equipped as an evangelistic agency. It was mainly a plea for a return to the old paths. The sufficiency of our forms and methods for evangelization was clearly shown. I wish some of our church members who sit quietly in the pew and are satisfied to have the choir sing for them could have heard his remarks on congregational singing and his voice ring out, 'You do not sing to please yourself, but you sing to please God.'

Rev. D. S. Sydenstricker spoke on New Testament Characteristics of Presbyterian Polity. The different forms of church government were plainly presented. The government by elders was seen in the earliest dawn of sacred history. Their position as rulers and teachers in the New Testament church was shown. A display of the polity of the church in New Testament times, in its officers, their election and their powers, showed ours to be the same system. Worthy of remark was the fact that in Hebrew and Greek and kindred tongues and the different versions of the Scriptures, whatever might be the predilection of the translators, the word for elder was always expressive of the same meaning.

Rev. J. C. Barr, D. D., was assigned New Testa-

ment Characteristics of Presbyterian Doctrine. His text was Romans viii., 30. He took Presbyterian doctrine to have for its author neither Paul nor Augustine nor Calvin, but God who enunciates this doctrine in His word. The Bible was taken as the final appeal. There was little ratiocination in the ordinary acceptation of the term, but a lucid arrangement of Scripture quotations which seemed to us to bear but one interpretation.

I regret that I failed to hear Rev. Wm. T. Price on the History of Greenbrier Presbytery. This was the concluding address.

The exercises were interesting and instructive.—The addresses were faulty in this, that they were too short. It is hard to understand why speakers on occasions of this kind should think themselves limited to half an hour. The fiftieth mile-stone has been put in place. When another half century has rolled around may the accompanying exercises be as good.—N. R. N."

A local journal published the following, written, it is believed, by a Ruling Elder who was a member of the Presbytery:

"*Greenbrier Presbytery.*—The Presbytery of Greenbrier met in Lewisburg on Tuesday evening, April 16th, and continued its session until Saturday night, April 20th.

This meeting was much more interesting than usual by reason of the semi-centennial services held in connection therewith. This was the fiftieth annual meeting of the body, it having been organized in 1839 by the Rev. Dr. McElhenney.

In looking over the *personnel* of this meeting one would think that that event might be fresh in the memory of the members, as there was a large proportion of grey heads and beards. Ministers Baird, Barr, Bittinger, Lyle, Lewis, Sydenstricker, Price and Haynes, and Elders Montgomery, Peyton, Kirkpatrick, Shanklin, Thayer, Dickinson, Warner and M. L. Spotts, with some others, gave the body a very venerable appearance. Any one who gave at-

tention to the discussions of these men would be impressed with their vigor of mind and their devotion to the Presbyterian church. There are but few young men in the body, Revs. Pendleton and Scott, received at this meeting, with Wilson of Richlands, Frierson of Lewisburg, and Holt of Monroe, making up the list of juniors.

The statistical report of Presbytery shows 21 ministers, 45 churches, 141 elders, 97 deacons, and 2,861 members. Funds collected: Sustentation, $901; Evangelistic, $386; Invalid, $139; Foreign Missions, $823; Education, $305; Publication, $136. Pastors' Salaries, $9,043; Congregational, $24,761, of which $19,750 came from the Charleston First Church.—C."

The Historical Sketch is herewith placed in the hands of the forbearing reader, and must speak for itself. Grateful mention should be made of the kind offices performed by the venerable Mark L. Spotts, without which it is more than probable this ublication would not now be sent forth to bear its testimony for Christ and His covenant, as exemplified by the lives and labors of those gone before.

WM. T. PRICE.

Marlin's Bottom, W. Va.,
June 15th, 1889.

GREENBRIER PRESBYTERY.

SECTION FIRST—OUTLINE SKETCH.

IN compliance with the request of the Synod of Virginia and resolution of Presbytery at Hillsboro, Pocahontas county, September, 1888, the following Historical *resume* of the Origin and Development of Presbyterianism within the bounds of the Presbytery of Greenbrier is hereby submitted for the use of the Synodical Centennial Committee, and as a part of the semi-centennial services in Lewisburg April 17–20th, 1889.

The Synod of Virginia met at Lexington in its 49th annual session, and was served efficiently by the Rev. Wm. S. Plumer, D. D., as stated clerk.—The following record is taken from the Minutes, dated Oct. 10th, 1837:

"An extract from the Minutes of Lexington Presbytery was read in relation to the division of said Presbytery and a request presented that the Synod should divide that body and designating a line of division which they desired might be established, on which the Committee on Bills and Overtures made the following report:

Resolved, That the request be granted, and that said Presbytery be divided by a line commencing at the intersection of the Alleghany mountains with the southern boundary of Hardy county, and thence along the top of the mountain to the boundary of Giles county, and thence along the dividing line between Giles and Monroe counties to New river; and that the Ministers and Churches west of said line are hereby constituted a Presbytery to be known by the name of Greenbrier Presbytery, and said Presbytery shall hold its first meeting at Lew-

isburg on the second Tuesday in April next, and be opened with a sermon by Rev. John McElhenney, or in case of his absence, by the senior minister present.

This report was received and adopted, and in pursuance of this action on the 12th of April, 1838, the following Ministers and Ruling Elders met at Lewisburg—Revs. John McElhenney, Francis Thornton, James M. Brown, Wm. G. Campbell, David R. Preston, Joseph Brown and John Blain, with Ruling Elders George Rapp, Moses M. Fuqua, Samuel Brown, Wm. Shanklin, Thomas Beard and T. O'Harrah.

Rev. John McElhenney preached the opening sermon from Psalm xx., 5, "And in the name of our God we will set up our banner," and after the sermon the Presbytery of Greenbrier was constituted with prayer. The Churches thus set off to form the new Presbytery were Lewisburg, Spring Creek, Union, Oak Grove, Head of Greenbrier (now Liberty,) Tygart's Valley, Anthony's Creek, Parkersburg, Point Pleasant, Hughe's River, Carmel, Huntersville, Charleston and Muddy Creek.

It seems the first action of the new Presbytery was the reception of Rev. Festus Hanks. "The Rev. Festus Hanks presented a certificate of dismission and recommendation from the Presbytery of New Brunswick with a view of connecting himself with this Presbytery. After being examined in compliance with the order of the last General Assembly Mr. Hanks was unanimously received, and took his seat as a member of the Presbytery.—The committee on the narrative presented the following, which was adopted and forwarded to the memorable meeting of the Assembly of 1838:—"The Presbytery of Greenbrier in presenting the first narrative of the state of religion within their bounds to the General Assembly are impressed with feelings both of gratitude and humiliation. The organization of a new Presbytery in the western mountains of our State where, thirty years ago, there was only one minister of our denomina-

Festus Hanks, ... 1838–1846.
Adi E. Thorn, ... 1839–1842.
Robert Osborne, ... 1841–1855.
Theodore Gallaudet, ... 1841–1852.
Ebenezer Churchill, ... 1841–1852.
Stuart Robinson, ... 1842–1847.
T. P. W. Magruder, ... 1842–1845.
Thomas Brown, ... 1842–1843.
T. N. Paxton, ... 1843–1846.
Sam'l R. Houston, D. D., ... 1843–1886.
John H. Bocock, D. D., ... 1845–1847.
Josiah B. Poage, ... 1845–1851.
M. D. Dunlap, ... 1845 to present time.
Enoch Thomas, ... 1846–1855.
Wm. S. Beard, ... 1847–1854.
George Van Emmen, ... 1847–1850.
D. H. Cunningham, ... 1849–1862.
Henry Ruffner, D. D., ... 1853–1861.
Jacob Winters, ... 1853–1859.
James H. Leps, ... 1853–1883.
James H. Young, ... 1854–1858.
P. M. Custer, ... 1854–1861.
Samuel H. Brown, ... 1855–1857.
M. H. Bittinger, ... 1856 to present time.
G. S. Woodhull, ... 1856–1861.
J. C. Barr, D. D., ... 1858 to present time.
J. C. Brown, ... 1858 to present time.
A. B. Rose, ... 1859–1867.
W. C. Neely, ... 1860–1861.
R. P. Kennedy, ... 1860–1867.
R. R. Houston, ... 1863–1872.
James Haynes, ... 1864 to present time.
B. B. Blair, ... 1867–1871.
M. L. Lacy, D. D., ... 1869 to present time.
Edward Eells, ... 1870–1885.
A. C. Stuart, ... 1871–1873.
D. S. Sydenstricker, ... 1871 to present time.
Jacob H. Lewis, ... 1871 to present time.
J. D. McClintock, ... 1873–187-.
W. E. Hill, ... 1873–1883.
A. H. Hamilton, ... 1874–1875.

H. R. Laird, ... 1875–1883.
J. H. McCown, ... 1877 to present time.
G. A. Wilson, ... 1877–1879.
D. B. Ewing, D. D., ... 1879–1882.
Wm. F. Wilhelm, ... 1879–1884.
J. W. Shearer, ... 1880–1883.
Absalom Sydenstricker, ... 1880 to present time.
W. L. Bailey, ... 1881–1883.
L. A. McLean, ... 1881–1884.
James W. Holt, ... 1882 to present time.
J. W. Rosebro, D. D., ... 1882–1885.
J. M. Scott, ... 1883–1885.
C. A. Monroe, ... 1884–1885.
J. W. Wightman, D. D., ... 1884–1889.
Geo. T. Lyle, ... 1884 to present time.
Sam'l J. Baird, D. D., ... 1885 to present time.
J. E. Booker, ... 1885–1887.
J. M. Sloan, ... 1885 to present time.
Wm. Mc. Miller, ... 1885–1888.
D. E. Frierson, ... 1885 to present time.
Wm. T. Price, ... 1886 to present time.
Wm. W. Ruff, ... 1886–1888.
S. L. Wilson, ... 1887 to present time.
J. A. Scott, ... 1889.
B. A. Pendleton, ... 1889.

As one glances over these names it is seen that Greenbrier Presbytery has had the services of quite a number of ministers who would be remarkable men anywhere. For examples, it is reported of Mr. McCue that Thomas Jefferson used his influence to have him devote his talents of splendid promise to the profession of the law and withdraw from the ministry. Dr. Henry Ruffner had a national reputation, and was a peer of the most eminent ministers of his day. Rev. Stuart Robinson was one of the most eminent controversialists and prominent pulpit orators in the American Presbyterian church, and to his consecrated genius that church owes much of her fidelity to truth. It is to be observed, too, that the ministers whose life-work seems most

apparent in the way of permanent results combined teaching with preaching. Dr. McElhenney, in his service of 63 years, and next to him in the matter of commanding influence Dr. James M. Brown in his work of 40 years, Dr. Houston in his service of 43 years, Rev. Joseph Brown 10 years, Rev. M. D. Dunlap 43 years, Rev. J. H. Leps 31 years, have made a more beneficial and abiding impress upon the minds and hearts of influential citizens, and accomplished more for the best interests of society than any other equal number of names to be looked for in any other sphere of professional work. By their patience of hope and labors of love the gospel they so presented makes good its claim to be the best of all attainable blessings, so precious as to justify the sacrifices made by our Lord and Saviour Jesus Christ in the days of His manifestation.—Thirty-three of these ministers were ordained by the Greenbrier Presbytery and nearly twenty received as candidates and licensed as probationers.

The following is the latest revised list of the Churches now under the care of this Presbytery, with dates of organization:

Lewisburg,..... 1783.	Spring Creek,..... 1783.
Union,..... 1785–'86.	Liberty,..... 1804.
Oak Grove,..... 1793.	Muddy Creek,..... 1816.
Anthony's Creek,.. 1817.	
Charleston, (First,) .. March 11th, 1819.	
Point Pleasant,... 1835.	Carmel,..... 1835.
Huntersville,..... 1836.	Summersville,..... 1839.
Huntington, (First,) .. July 29th, 1838.	
Kanawha Salines,.. 1841.	Frankford,..... 1853.
Mount Pleasant,... 1854.	Centreville,..... 1854.
Salem,..... 1859.	Buffalo,..... 1860.
McElhenney,..... 1860.	Mountain Cove,... 1861.
Coalsmouth,..... 1868.	Richlands,..... 1869.
Gibeah,..... 1871.	Elk,..... 1871.
Raleigh,..... 1872.	Bethany,..... 1873.
Pleasant Flats,.... 1873.	Arbuckle,..... 1874.

Hinton, ... 1873. Hamlin, ... 1874.
Alderson, . . Nov. 25th, 1876. Fort Spring, . . April 8th, 1876.
Coal Valley, . . August 4th, 1878. Hillsdale, . . June 15th, 1887.
Marlin's Bottom, . . April 2nd, 1881. Quinnimont, June 10th, 1881.
Green Sulphur, . . June 19th, 1881. Ronceverte, . . July 3rd, 1881.
Raven's Eye, . . June 22nd, 1884. Blue Creek, . . 2nd Sabbath in Nov'r, 1885.
Fire Creek, . . January 21st, 1886. Lacy, . . November 28th, 1886.

The following tabular statement exhibits the progress of this Presbytery, arranged from the Statistical reports sent up to the Assembly in the years indicated. The original report (in 1838) aggregated 15 churches, 10 ministers and 1,423 members:

Year.	Churches.	Ministers.	Members.
1858.	22	14	1,661.
1869.	23	14	1,587.
1877.	34	15	2,071.
1887.	46	20	2,332.
1888.	45	21	2,861.

The significance of this statement will appear when it is remembered that the first report to the General Assembly of 1838 reads in this manner: "The Presbytery of Greenbrier reports to the General Assembly that it consists of ten ministers, and has under its care fifteen churches, with an aggregate membership of one thousand four hundred and twenty-three."

In fifty years the increase of churches has been 206 per cent., in ministers 100 per cent., and in communicants enrolled 63 per cent. And the force of these rates of increase is intensified when it is taken into consideration that the extensive territory comprised by the counties of Randolph, Barbour,

Harrison, Upshur and Gilmer was ceded to Lexington Presbytery about the year 1858, that during the late deplorable war the more populous and important sections of the present limits of the Presbytery were occupied by both armies alternately and the Presbyterian people were "scattered and peeled" in a very distressing manner, and since the war, too, Parkersburg and other points adhered to the Presbytery of West Virginia. In view of this limitation of territory and depletion of resources there is very much to be thankful for in the way of progress. As to the future there is everything to stimulate to vigilance and untiring endeavor. The diversity and amount of natural resources of soil, forest and mine in course of development, and awaiting development, are unsurpassed anywhere on the continent, and densely populated communities must be the result at no distant day in many localities.

It is becoming in us at this auspicious hour to profit much by the impressive lessons to be learned from the history of the pioneers of Presbyterianism, and ever remember with grateful praise that our goodly "heritage from the heathen" was a gift through them from the God of our fathers, while the lines which have fallen to us in such pleasant places were traced by the same hand that was pierced upon the cross.

SECTION SECOND—THE PIONEERS.

The adherents of Presbyterianism in the limits of Greenbrier Presbytery are the descendants, to a large extent, of those Scotch and Scotch-Irish people who occupied this region at an early day. Some were directly from Scotland; the larger number, however, were from the north of Ireland. Many of these persons had settled in Pennsylvania; thence emigrating west and south settlements were formed and churches established in the Valley of Virginia

about the year 1740 and at intervals thereafter. In a few years subsequently the more inviting portions of Monroe, Greenbrier, Kanawha and Pocahontas counties were occupied by a goodly number of families. In his admirable Sketch of Spring Creek Church Rev. Jas. H. Leps refers to these Pioneers of Presbyterianism: "They were a sturdy race, inured to hardship and accustomed to privation. Their experience of life on the frontier, with the dangers and trying emergencies peculiar to it at that period, developed strong elements of character and a good degree of intellectual vigor. And although the exigengies of pioneer life allowed the advantages of education only to a limited degree, yet they placed the highest value upon it. The people from whom they sprung were the founders of Colleges and other educational institutions wherever they went, and accomplished more for this country than all the other emigrants that set foot upon American soil put together. Their ancestors had received their ideas of religion and their mental and spiritual training amidst the fierce struggles and persecutions of the Reformation. The doctrines upon which the great battle of the Reformation was fought, and upon which alone it could have been fought, were the doctrines which formed the "warp and woof" of their religious instruction and moulded their spiritual life. These doctrines of grace have, and always will, give the highest elevation to the human mind and awaken the highest aspirations of the human soul. They had, therefore, by inheritance the highest religious standard and the highest civilization of their age. But God has established His worship and the ordinances of His kingdom to sustain and nourish the religious life of His people. And wherever these are wanting, or are neglected, it becomes feeble. While, therefore, the early emigrants to this region came from such an ancestry as has been described, with such traditions and influences, it is not strange that the temptations of pioneer life and the destitution of reli-

gious ordinances had resulted in much irreligion and consequent immorality. Nevertheless there were still to be found among them persons of earnest piety, and homes where vital godliness was maintained. And the traditions of their covenanting ancestry, and of the martyrs whose blood had stained the soil of Scotland, were still cherished in their memories."

Now to appreciate rightly what it cost to occupy and hold this goodly land, preparing the way for the organization of Greenbrier Presbytery, something should be said of the aboriginal people who were here and claimed it as theirs by inheritance from their venerable fathers, at whose burial mounds they observed solemn rites of worship, and whose exploits they so fervently chanted in war songs and funeral dirges.

Indian troubles continued about thirty years, with brief intervals of uncertain peace. It is believed on very reliable tradition that for ten years before his death at Point Pleasant Oct. 10th, 1774, Col. Charles Lewis was never at home more than a month at a time.

The Scottish-Virginians were remote from the seat of the Colonial Government, poorly provided with means of defense, and were exposed to all the troubles arising from the long and bitter struggle between the French and English for supremacy in the Mississippi Valley. History makes no formal mention of expeditions numbering hundreds of men going out as rangers upon the frontier. Nothing but a few unnoticed acts of the Virginia Assembly acknowledging and commending such services are available to show that companies of "Rangers," "Independents" or "Volunteers," led by a Lewis, a McClenachan, a Cunningham, a Preston, a Dickinson, a Dunlap, a Moffett, an Alexander, or a some one else, armed and equipped at their own charges, penetrated the forests to punish or disperse hostile parties of Indians. For in times of avowed peace the Indians would allege nominal or

supposed wrongs, and thereupon murder defenceless families, then disappear stealthily as panthers, hastening away to their well-nigh inaccessible strongholds beyond the mountains. The Indian leaders were foemen worthy of any antagonistic steel. The Emperor Pontiac appears to be the first to wage war against the Scottish-Virginians, whose descendants comprise the larger proportion of our Presbyterian people at present. He was a war chief of the Ottawas, the most influential of the Northern tribes, and was conspicuous among the heroes whose devotion to the interests of their people, wisdom and eloquence in council, skill in strategy, bravery in battle, have made for them a fame that the proudest warriors of all historic time might well envy.

One writer speaks of Pontiac as a person of remarkable appearance and commanding stature.—Another says that in point of native talent, courage, magnanimity and integrity, he will compare without prejudice with the most renowned of civilized rulers and conquerors. It was Pontiac's war in 1763 that required the utmost strength of the Colonies and the strongest support of the British Government to withstand and overcome. It was in obedience to Pontiac's orders that raiding parties pressed far into panic-stricken settlements, and among the massacres were the Big Levels and Muddy Creek in Virginia, and the merciless slaughter in the Valley of Wyoming. Ten or eleven years later another terrific Indian war blazed forth. This was conducted by the Shawnee chief Cornstalk, who in youth was a warrior under Pontiac.—The Shawnees held all other men in contempt as warriors. Mr. Stuart speaks of Cornstalk as distinguished for beauty of person, for agility and strength of frame, in manners graceful and easy, and in movement majestic and princely. He commanded the Indian forces at Point Pleasant. During that most memorable action he was frequently seen moving rapidly along the lines of picked

braves, and his marvelous voice was heard above the din of conflict cheering on with his battle cry, "Be strong! be strong!" Col. Wilson, a British officer, says: "I have heard the famous orators of Virginia—Patrick Henry and Richard Lee—but never have I heard one whose powers of delivery surpassed those of Cornstalk."

Had Cornstalk been victorious at Point Pleasant the war of Independence would have never occurred. The English cavaliers and the French and Spanish Jesuits would have made it too uncomfortable for the Scotch-Irish and the Huguenots to remain in Virginia, and there would have never been a Greenbrier Presbytery. The tide of that most eventful and pivotal battle was turned against the Indians by the hand of Jacob Warwick, an humble an obscure Scotch-Irish Presbyterian, who sleeps in his lowly grave six miles west of the Warm Springs, Va.

Impelled by a magnanimous sense of duty unsurpassed in all barbaric history, in order to be faithful to the treaty of peace he had made Cornstalk visited the Fort at Point Pleasant, the scene of his humiliation, to warn the garrison of efforts made by British emissaries to incite the Indians to war against the Virginians during the Revolution. He and his son Ellinipsico were detained as hostages. Some of the garrison, infuriated by the death of a comrade, resolved to be avenged upon the hostages. Soon as he divined their purpose Cornstalk turned to his son and said, "My son, the Great Spirit has seen fit that we should die together, and has sent you here to that end. It is His will—let us submit. It is all for the best." He then faced the persons making ready to slay him, bared his breast, received seven balls from deadly mountain rifles, and fell lifeless. With his dying breath departed the spirit and prestige of the Indian power on the frontier as he thus weltered in his blood after dying words so touching. In think-

ing of this wonderful person how very aptly the words apply—

"The lord of all
The forest heroes, trained in wars,
Quivered and plumed, and lithe and tall,
And seamed with glorious scars."

Such allusions to secular history seem needful to aid us in forming some adequate conception of what our ancestors had to encounter, for so comparatively silent is general history concerning Border Warfare that none but special students of those times have anything like a correct idea how dangerous and skillful were Indian warriors fighting for hunting-grounds and ancestral graves. While it may be true that so little, comparatively speaking, has been recorded of the events that compose pioneer history, yet it is impossible for those of us who revere ancestral worthies not to revert often in thought to those sad years in which the weapons must have been fashioned and the characters formed and matured for the uniquely stupendous war that was to be fought before the Rose of Sharon, planted by Scottish-Virginian hands, should bloom and adorn this goodly land and diffuse all around its soul-saving fragrance. With so much at issue in a conflict to be led by savage and civilized leaders of the highest endowments there is something so sublimely portentous in its significance as to prompt every pious patriot to exclaim in all fervency of spirit—

"Sound, thou trumpet of God! come forth,
Great Cause, to array us.
King and Leader appear! Thy soldiers sorrowing seek Thee."

Of the Ministers most prominent in the early history of our people special mention is made of the Rev. John Craig, D. D., for the reason that he

had most influence upon the immediate ancestors of those persons who planted Presbyterianism in the counties of Pocahontas, Greenbrier, Monroe and Kanawha. He is, moreover, a type of the pastors whose names were embalmed by our ancestors with all their hearts could give, "their praises and their tears." Pastor Craig was Master of Arts by graduation at the University of Edingburgh. For twenty-five years he ministered to the old Augusta Church, walking five miles to preaching Sabbath morning, and when the Indians were troublesome would carry his own trusty rifle along with Bible and psalm book. Services would open at 10 a. m., recess of one hour for lunch at noon, then preaching until sunset. Sometimes on sacramental occasions a candle was needed to read the closing hymns.—Then some of the congregation would ride ten or twelve miles to their homes. One of his sermons, still extant, is laid off in fifty-five divisions. When Gen. Braddock was defeated mainly by the skill and management of Pontiac in 1754, thus leaving all west of the Blue Mountains exposed to Indian incursions, the inhabitants in utter consternation were talking about safety in flight somewhere back to Pennsylvania or over the mountains toward Williamsburg so as to be near the seat of Government and the safety it implied, the undaunted preacher, Craig, opposed all such schemes. In his journal he writes: "I opposed that scheme as a scandal to our nation, falling below our brave ancestors, making ourselves a reproach among Virginians, a dishonor to our friends at home, an evidence of cowardice, want of faith and noble christian dependence on God as able to save and deliver from the heathen; and withal a lasting blot forever on all our posterity." This valiant minister advised the erection of forts. "My own flock required me to go before them in the work, which I did cheerfully though it cost me one-third of my estate; but the people followed, and my congregation in less than two months was well fortified." With such an example these

people maintained their homes most bravely thro' all the fiery trials of the period so eventful in results, as far-reaching as the world. What remains of this faithful pastor's recorded views indicates that his was a mind distinguished by keen practical sagacity, generous sentiments and judicious magnificence of reasoning power. Hence it was he correctly appreciated the actual needs, advantages, perils and prospects, of his surroundings. Obtuse indeed must one be who fails to perceive something splendid, wonderful and daring in such a man, guided by a dream in Ireland to his place of service in the wilds of the Virginia Valley. Honored for all time be his memory. May his example of life and faith, like all

"the actions of the just,
Smell sweet and blossom in the dust."

The people upon whom such influences were exerted, and from whose habitations invincible defenders went to vanquish foemen like Pontiac, Cornstalk, Logan and famous Generals from Europe, were mainly of Scotch-Irish extraction. The best of such blood is very good, yet candor requires the admission that the worst is about as bad as his majesty, the prince of the power of the air would have it. These warlike, clannish, iron-handed people did not seek Pennsylvania or the Virginia wilderness to avoid debt or retrieve broken fortunes, as is said of the cavalier English, neither were they in quest of a refuge where they might praise God as *they* pleased yet *compel* others to do like them, as is often insinuated of the Pilgrims to Plymouth Rock. The Scottish-Virginians came for the most part because there was a fascination in the roominess and liberty that a new realm promises. Moreover there was something attractive for such inquisitive and daring people in the adventures and dangers that abounded. And they remained the same unyielding characters whether contending for Christ and His covenant in the Old World among

the Grampian Hills or reclaiming the Alleghanies of the New from Indians, ferocious beasts and venomous reptiles. Unrestrained by redeeming grace they were of fiery temperament, free-and-easy, sport-loving, gallant, fighting at the dropping of a hat, racing horses, playing cards, pitting game chickens, indulging in whiskey freely as water, swearing with an emphasis and rhetorical jingle truly surprising. With their faults, nevertheless, they were endowed with resplendent virtues of personal character, and when individuals became pious it was no half-way doings with them. In their religion the Pauline phase had precedence, and so they believed and were sure that God abhors sin with no degree of allowance and deals sternly and righteously with unrepentant sinners. Their belief in the Divine Sovereignty was such as to imbue them with that unrelenting persistence under difficulties which so eminently prepared for the part they performed in subduing the trackless wilderness and founding new States.

In reference to the Scottish-Virginian ladies it should ever be remembered that they were more than equal to their arduous duties in those eventful times. Society was enriched and adorned by the presence of wives, mothers and sisters, whose virtue was refined by the sweet uses of adversity, and whose piety was developed and invigorated by most searching tests. The mothers were keepers at home, teaching the children and servants the catechism, and attending church once a month, more or less as opportunities presented. These robust, home-loving, sweet-souled ladies wrote no books, recited no poems nor read essays, yet were none the less fitted to do their all-important part in laying deep and firmly the foundations of the institutions, civil and religious, that are the precious heir-loom of their descendants. Such were the people who introduced, nurtured and defended, at all hazards, Pauline Presbyterianism as expounded and applied by John Calvin, John Knox, Samuel Davies and

Witherspoon. These are the ones who have stood by Calvinism through evil as well as good report.—The wisdom of their steadfast adherence is amply justified by unbiased witnesses like Macauley and Froude, who positively affirm that the Calvinistic phase of theological doctrine has done more for human advancement than any other.

George Bancroft, the most renowned and influential of all the historians of the United States, declares without qualification that whoever will not honor the memory of Calvin and respect his influence knows but little of the origin of American Independence. May we not go farther and say that those who oppose the influence of Calvin are not as careful as they should be respecting the perpetuity of American Independence? Shatter the keystone and the arch falls, remove the foundation and the edifice becomes a ruin.

In addition to the Scotto-Irish emigrants there has also been such a proportion of English, Irish and German families as to have formed a highly respectable and influential element of the Presbyterian population. The first permanent settlements made by these pioneers date their existence from 1769. Not long thereafter ministers paid them visits. Ben Edward Crawford, from the South-branch of the Potomac, ls believed to have been the first to conduct preaching services in the section now included by the counties of Greenbrier, Monroe and Pocahontas. The names of Frazier, Read and others linger in tradition, but nothing is known definitely as to the time spent by them, or by whose authority they were sent to preach.—Their labors, nevertheless, were attended by good results in strengthening the things that remained and preparing the way in the wilderness for settled ministers. The first settled pastor within the present limits of Greenbrier Presbytery was the Rev. John McCue, who was licensed to preach May 22nd, 1782, at Timber Ridge Church in Rockbridge county, and was instructed by Hanover Presbytery to labor

a portion of his time in Greenbrier county. May 20th, 1783, he preached his ordination sermon at old Monmouth Church, near Lexington, Va., while the ordination services were arranged for the first Wednesday of August following, among the people of the "Western region" where he had spent the previous year as evengelist. The ministers to conduct the requisite services were Mr. Moses Hoge to preach the sermon, Mr. James McConnell to preside, and Mr. Edward Crawford the charge; Mr. Archibald Scott and Mr. Samuel Houston to be present also. It was during this historic August visit the churches of Lewisburg and Union were organized, and Mr. McCue installed their pastor. It is more than probable that he was the first to administer the sealing ordenances in "the Sinks" of Monroe, "the Levels" of Pocahontas, "the head of Greenbrier" and "Tygart's Valley." From "the Sinks" to "Tygart's Valley" it was a journey of one hundred and twenty miles, with Greenbrier river and Cheat mountain to cross. His pastoral labors continued nine years and four months, terminating September 20th, 1791. His successor was the Rev. Benjamin Grigsby, in 1794, whose few years of service is highly commended. This pastor was much esteemed for his attractive social qualities—able and faithful, too, as a preacher. He was a victim of yellow fever in Norfolk. His name appears in the historical sketch of the Presbyterian church in that city.

Rev. Dr. John McElhenney entered upon his memorable pioneer service in 1808. The Virginia Synodical Committee on Missions instructed him to spend one month as evangelist in Greenbrier and Monroe. In response to an application made by the churches of Lewisburg and Union that he be appointed their stated supply for the time being, with a view to a regular call thereafter, Lexington Presbytery ordained Mr. McElhenney *sine titulo* April 23rd, 1809, at Hebron Church near Staunton, Va. The following summer he was installed by a

commission consisting of Dr. Baxter and Mr. Clement Read. At the time of his settlement, and for years subsequently, there was no Presbyterian minister east nearer than Lexington, Va.; on the west, none this side of the Ohio river; and no minister north or south for at least one hundred miles. Owing to frequent and urgent invitations to preach in adjacent counties his real field of service was about two hundred miles square. As to assistance he had none except an occasional visit by distant brethren on communion seasons, and a few sermons by others visiting the White Sulphur or some other neighboring resort in summer, until the year 1818. About that time other ministers began to visit this region as Evangelists or stated supplies of churches recently organized. Dr. McElhenney mentions Revs. S. L. Graham, James Kerr, Wm. G. Campbell, Jaseph Brown and others as his earlier co-laborers in this vast and arduous field. Greenbrier Presbytery, with twenty-one ministers and forty-five churches at this time, is hardly co-extensive with the bounds that for eleven years had for main ministerial reliance the self-sacrificing services of the venerated pioneer.

In this connection special mention should be made of the fruitful labors of the Rev. Wm. G. Campbell, referred to by Dr. McElhenney as one of his early helpers in the pioneer work. Mr. Campbell preached frequently in Monroe, Fayette, Pocahontas and Nicholas. He received one hundred members into the Anthony's Creek Church, eighty-seven into Spring Creek, twenty-nine into Oak Grove, and many others into the various churches he occasionally visited. All the pecuniary compensation received for preaching during the time spent in this service did not exceed one hundred dollars. He depended on teaching and private resources for his sustenance. Very much good was accomplished by the schools he taught in Lewisburg and elsewhere.

Rev. Joseph Brown, one of the youngest of Mary

Moore's five ministerial sons, was abundant in labors in the churches—Anthony's Creek, Spring Creek, Oak Grove, Huntersville and Liberty.—Through his exertions the Pocahontas Academy was founded at Hillsboro, which become an educational centre to an extensive region and has wielded a most beneficial influence.

In respect to pioneer Ruling Elders but few names are known to the writer, with no particulars of their personal history. This is to be sincerely regretted, for the Eldership is the right arm of the Presbyterian system. One of these was James Chambers, an Elder in Union Church during the pastorates of Messrs. McCue and Grigsby; one other, John Anderson, one of the four Elders of Lewisburg Church found there by Dr. McElhenney. William Shanklin of Monroe county, ordained in 1805, Owen Neel and William Haynes about the same time, and Robert Shanklin ordained in 1810, were Elders of Union Church.

SECTION THIRD—THE CHURCHES.

The Presbytery of Greenbrier has under its care forty-five Churches, distributed over one of the most interesting regions for natural resources in the known world, and must, in the apparent course of human affairs, teem with a dense population, gathered for the most part around mining and manufacturing centres.

To do full justice to each of these Churches would require a ponderous volume of forty-five chapters, replete with suggestive facts and instructive examples, illustrating commendable personal devotion on the part of consecrated ministers, official members and intelligently pious ladies and gentlemen willing to spend and be spent in efforts to uphold and perpetuate the influence of christian faith as represented by Presbyterianism.

A member of one of these Churches handed $50 to his pastor for Foreign Missions, remarking that if people really believed the heathen are perishing for the gospel he did not see why more is not being done for their relief.

The competition of rival denominations at all points has been very spirited, and still is to a rousing degree, hence it results that a very influential element of our people are Presbyterians from principle, settled and grounded in their faith after much reading and mature reflection.

Lewisburg Church.—By common consent the Church of Lewisburg, Greenbrier county, W. Va., is deservedly accorded the first place in the way of historical notice. Its existence as an organized body dates from 1783, and so far as ascertained the distinction may be claimed of being the first Protestant Church gathered in West Virginia and in the great Central Valley of the Mississippi. The first church building erected during Mr. McCue's ministry, two miles northwest of Lewisburg on the Joseph Feamster farm, was one of the first religious edifices now known to have been reared under Protestant auspices anywhere within the same extensive and important region. The present venerable and commodious house of worship was built during the pastorate of the Rev. Mr. Grigsby. Being the only Presbyterian Church in Lewisburg and vicinity it has exerted a marked influence throughout a wide and important section of West Virginia.—In their inception and subsequent progress quite a number of churches are more or less indebted to this parent church for aid and fostering care. In this connection mention, then, may be made of the churches in Pocahontas county—Baxter, Marlin's Bottom, Huntersville, Liberty and Oak Grove; in Greenbrier county—Anthony's Creek, Frankford, Spring Creek, Ronceverte, Salem, Richlands, McElhenney, Muddy Creek and Lacy; in Summers county—Green Sulphur. In 1809 Dr. McElhenney became pastor, and in 1859, at the expiration of a

fifty years' service, J. C. Barr, D. D., became assistant pastor. In 1869 M. L. Lacy, D. D., became co-pastor, and upon the decease of Dr. McElhenney January 2nd, 1871, he succeeded to the full pastorate. This venerated pastor had lived 63 years with this people when he died in the 90th year of his life. The celebrated Stuart Robinson said, "Dr. McElhenney is the greatest man I ever knew in the ministry; great, I mean, with the greatness of action and faithfulness in the Master's work." He has often traveled on horseback forty miles and preached three times in one day. For twenty years he was Principal of the Lewisburg Academy.—Some of his pupils became ministers—among them Dr. Wm. S. Plumer. Others adorned the bar and judicial bench, or succeeded well as physicians, while many became leading citizens in their respective communities. In a confidential conversation with a friend he said, "With me it remains a problem whether I have not done more good teaching than preaching." August, 1828, Rev. Asahel Nettleton began a series of meetings. Mr. Mark L. Spotts, in his model sketch read at the Centennial meeting in 1883, thus refers to Mr. Nettleton's visit: "The year 1828 may be considered an era in the history of the Lewisburg Church. Dr. McElhenney had labored faithfully for twenty years, and there were not more than one or two male communicants residing in Lewisburg. Everything seemed paralyzed by a spiritual deadness. In August of that year the Rev. Dr. Nettleton came here and assisted the pastor for five or six weeks in a series of religious services. Dr. Nettleton stood up day after day in the hall of the Lewisburg Academy preaching, and by his earnest, persuasive and affectionate manner attracted crowds of anxious hearers; and it is thought that the seed sown at that time resulted in the revival of 1831, to which Dr. McElhenney alludes in his semi-centennial sermon and says more than ninety persons were received into the church."

During Dr. Lacy's pastorate subsequently to 1871 Messrs. J. W. Dabney and Wm. F. Wilhelm were assistants—the first for six months, the latter for two years. During Dr. Lacy's service here it pleased God to visit His servant with severe and lingering bodily sufferings, hence the need of ministerial helpers. Dr. Lacy was succeeded by Rev. Dr. J. W. Rosebro, who served two years, during which there was a considerable ingathering. Mr. Rosebro was succeeded by the Rev. D. E. Frierson, now in charge of this ancient and influential congregation. A year or two since there was a season of revival and a precious ingathering. In these services important aid was rendered by the Rev. S. L. Wilson of Lacy and Richlands Churches. Two years ago an incident transpired that deserves mention. Ruling Elder James Withrow had led the service of praise for fifty years. The fiftieth anniversary of this important and acceptable labor of love was fitly and spontaneously commemorated by mementoes of friendship and choicely spoken words of appreciation and commendation. May this foreshadow another re-union scene when all the redeemed ones who have sung with the venerable chorister shall have joined in the song of Moses and of the Lamb in the blessed "bye and bye," awaiting the faithful unto the end. Mr. David S. Creigh, to be remembered in all time as the West Virginia Martyr, was a Ruling Elder in this Church. For his devotion to parental love and purity of home he suffered death by hanging on a tree near Bellevue, Rockbridge county, Va., a little after sunrise June 11th, 1864. His pastor, Dr. J. C. Barr, and his brethren of the Session, one of whom was Gov. Samuel Price, pay this tribute to his memory: "To a lofty integrity Mr. Creigh joined an unswerving truth; to the noble qualities of a gentleman he added the nobler qualities of a christian. These he illustrated in his daily walk and conversation.—He had many friends and few enemies, because he was emphatically a christian gentleman." While

believing himself to be within a few minutes of the agonies of a militia execution he writes a letter to his wife, in which he says, "I am meeting death with calmness, believing and trusting in the Lord Jesus Christ, the saviour of sinners. My sincere wish is that all my brothers and sisters may meet me in heaven." And to his beloved and dutiful children he writes in the same letter, and among its last words, "God be your stay and support, trusting in God and preparing to meet me in heaven."

Lewisburg Church has just entered upon the second century of its useful work, along with Spring Creek and Union Churches, designated by Dr. McElhenney as the "three corner-stones" on which Presbyterianism was reared in the charming and important section of West Virginia occupied by them. These Churches jointly celebrated their centennial October 12th, 1883. Mr. Mark L. Spotts prepared and read a model sketch illustrating the hundred years' history of this Church, Dr. Sam'l R. Houston performed a like duty in behalf of Union Church, and Rev. Jas. H. Leps represented Spring Creek Church. How pleasant to remember that He in whose name these Churches were gathered is gracious and full of compassion, and will ever be "mindful of His covenant."

Union Church.—Twenty miles from Lewisburg is Union Church, in Monroe county, W. Va., dating its organic existence from 1783, through the ministry of Mr. McCue, and from that time to 1833 united with Lewisburg in securing pastoral ministrations. He was succeeded by Mr. Grigsby in 1794. In 1808 Dr. McElhenney became pastor of the two Churches, which relations continued until 1833. These congregations would occasionally meet in summer at some point mutually convenient and hear two sermons before dispersing for home, having an interval of twenty or thirty minutes. On communion Sabbaths it was the habit for each communicant to leave his place in the audience and be seated at the "Lord's table." Successive tables

would be served, the ministers being occupied from three to four hours. Referring to these hallowed scenes and solemn services Dr. McElhenney thus speaks: "Although the present mode of administering the Lord's Supper has its advantages, yet when I go back and look at the course pursued by the Presbyterian Church from the origin and connect with this the many delightful hours I have spent in distributing the elements of the supper to God's people seated at the table, properly called the 'Lord's table,' I cannot but feel some regret that this custom has been changed and nothing come in its place calculated to make the same solemn impression."

In 1834 Rev. David R. Preston became stated supply, and for seven years preached usefully and acceptably until broken health required him to close this service. It was during his ministry that *Carmel* was organized, consisting of forty members detached from Union Church. Mr. Preston was an instructive preacher and a forcible writer. His numerous articles for the religious press had the attention of a wide circle of readers. He discussed Presbyterian doctrinal points and the modes of baptism with marked ability, and did much towards imparting intelligent Scriptural views. Among his published writings in pamphlet form is a memorial sermon on Gen. Francis Preston, of Southwest Virginia, who had occupied high positions in the civil and military service of his country. In that discourse (on Job v, 6–7,) the preacher emphasized the teaching that afflictions should be regarded as *sent* by Him whose kingdom ruleth over all, *designed* to promote improvement in holy living, and *should be received* with humble and earnest prayer to God that they may exert a sanctifying influence. There is in manuscript a carefully prepared paper on African Colonization, illustrating the opinion that the most desirable way to solve the problem of the races and to evangelize Africa would be to help the liberated, educated African home to his Father-

land. He was the first commissioner to the General Assembly from this Presbytery. Col. Thomas Beard, of Spring Creek, was the Ruling Elder appointed at the same time. Mr. Preston's lovely and useful life closed near Lewisburg the 8th of March, 1850. Two sons, Walter C. and John A., both Ruling Elders in their respective churches, survive him.

Rev. Samuel R. Houston, D. D., returned missionary to Greece and Turkey, served as stated supply of the Union Church from 1842 to 1845, when he was regularly installed pastor. August 12th, 1854, Union Church was divided and *Mount Pleasant* was organized. Dr. Houston continued to minister to these Churches until his decease in 1886.

For a series of years he conducted a flourishing school in Union. In its management he was assisted by Rev. John Pinkerton, afterwards pastor of Mossy Creek Church, Augusta county, Va., for eighteen years, when he died greatly lamented in 1871. Another assistant was Mrs. Anna Randolph, now one of the most distinguished of the lady missionaries to China and Japan. Doubtless much of her enthusiasm for Foreign Missions was inspired by Dr. Houston's influence. Fourteen ministers have gone forth from the Monroe Churches to preach the gospel in different parts of our country and three ladies as missionaries to foreign lands.

Rev. Dr. Lacy is the present pastor of Union and Mt. Pleasant Churches. His ministry thus far has been signally blessed. Among the branches of the parent Church are Centreville, so faithfully served for more than thirty years by Rev. M. H. Bittinger; Salem, Carmel and Hillsdale, ministered to so acceptably the past few years by Messrs. G. T. Lyle and J. W. Holt. Two or three years since the Evangelist, C. M. Howard, aided Mr. Holt at these Churches and hundreds professed a change of heart.

Fifteen miles north of Lewisburg *Spring Creek Church* is located—the third historic corner-stone. The first sermon known to have been preached in

the limits of this congregation was delivered by William Graham, a minister to be sincerely and highly revered by all friends of useful learning and intelligent piety. It was organized in 1783 by Mr. McCue, and he ministered here during his stay in this region. Mr. Grigsby preached here on week days. Dr. McElhenney preached here monthly, conducting week-day services until 1819. In that year Rev. S. L. Graham, afterwards Professor of History in Union Theological Seminary, came by appointment as Evangelist and preached here one-third of his time. After him came the Rev. James Kerr, and he was followed by Rev. Wm. G. Campbell as stated supply. During Mr. Campbell's ministry there was a revival season during which forty-seven persons were received upon profession. In October, 1837, Rev. Joseph Brown was installed pastor and preached ten years. Rev. George Van Eman preached three years.

In 1855 Rev. S. H. Brown took charge of this Church, along with Frankford and Anthony's Creek Churches. His remarkably useful service was terminated by his death August 1st, 1857. He was succeeded by his brother, Rev. J. C. Brown, and after him Rev. Jas. H. Leps. The last pastor was Rev. Wm. Mc. Miller, now of Wilmington, N. C. Five miles south is *Frankford Church*, organized in 1853, being an offshoot of Spring Creek Church. Its history is so identified with that Church as to require no special mention farther than to say that since its organization twenty-five years ago of members and families once belonging to Spring Creek the two Churches have been virtually one, under the same pastors, and cherish in delightful harmony the same hopes, aims and prospects for the future. Ten or twelve miles east of Spring Creek is *Anthony's Creek Church*, organized in 1817 of families and members identified with Spring Creek, under the ministry of Dr. McElhenney. It was fostered by the ministry of S. L. Graham and Wm. G. Campbell from 1819 to 1840, along with occasional sup-

plies. Revs. Joseph Brown, E. Churchill, S. H. Brown and J. C. Brown, H. R. Laird, M. D. Dunlap and others, have ministered here. During Mr. Laird's ministry the present commodious house of worship was erected.

In west Greenbrier are the Churches of *Muddy Creek*, organized by Dr. McElhenney in 1816; *McElhenney*, in 1860; *Richlands*, in 1869; and *Lacy*, in 1887. They are branches of the Lewisburg Church, and their history as to ministerial service intimately associated. Rev. Jacob H. Lewis now ministers to the Muddy Creek Church. For seventeen years he has performed most useful service among this people amongst whom he was born and reared—a beautiful instance where a prophet is specially honored in his own country. His ministerial life has been spent serving these Churches at different periods. Rev. S. L. Wilson is now pastor of Richlands and Lacy Churches, and under his auspices a new manse and a new Church have been reared quite recently.

At Ronceverte, a flourishing railroad town four miles southwest of Lewisburg, there is one Presbyterian Church, lately in charge of Rev. Samuel J. Baird, D. D. Rev. Wm. F. Wilhelm was the first pastor. Dr. Baird's ministry has been marked by frequent seasons of special interest. This Church has been vacant more than a year. Last summer a revival season was enjoyed under the ministry of S. R. Gammon, student of theology, who is now under appointment as foreign missionary to Japan.

Oak Grove Church is located at Hillsboro, in the Little Levels of Pocahontas county, about fifteen miles from Spring Creek, on the Lewisburg and Marlin's Bottom road. The Rev. Dr. William Hill, of Winchester, on a visit to this vicinity in 1793, organized this Church and received a few members. For many years there was no stated preaching, but upon being visited at irregular periods by ministers it nevertheless grew in numbers and influence. It is a memorable fact that in March, 1804, this Church

became the first to feel the strange revival power that pervaded churches in Kentucky and elsewhere for some time previously. This remarkable religious excitement was attended with various phases of bodily disturbance. Relatives of some of the Oak Grove people came over from the Old Augusta Church with Rev. Wm. Wilson, their pastor, and became imbued with this peculiar revival influence. Upon their return home, singing and praying as they traveled along, it was communicated to the churches in the Valley and thence extended to most of the churches in Virginia. The Rev. Prof. Sam'l L. Graham was the first to minister regularly here, and who came here in 1819, devoting to this Church a third of his time, giving the remainder to Spring Creek and Anthony's Creek. In 1826 the Rev. James Kerr devoted a part of his time to this people, and through his agency the old brick church was built in the oak grove that gave name to the Church about a mile south from Hillsboro. The Rev. Wm. G. Campbell succeeded him in 1830. In 1837 a union was formed with Spring Creek in making out a call for the Rev. Joseph Brown. Mr. Brown was succeeded by the Rev. M. D. Dunlap about the year 1845. Mr. Dunlap supplied this Church and Huntersville until 1868, and was also Principal of the Pocahontas Academy a number of years. But few persons have more to show for a life of arduous service than this devoted servant of Christ. Upon his retirement the Church was supplied for a time by Rev. G. L. Brown. The present pastor, Rev. D. S. Sydenstricker, was settled over this Church in 1875. The present new and commodious house of worship at Hillsboro was built in 1878, and a large and tastefully arranged manse was built in 1887 and but recently occupied by the pastor's family. One lady missionary, Mrs. Sydenstricker, went from this Church to China. The character of this faithful person was formed to a large extent by the assiduous care and instruction of Mrs. Mary Dunlap, wife of a former pastor of

this Church. No person ever studied the Bible more carefully than Mrs. Dunlap, or loved to teach it more in Bible-class or home instruction.

There are four other Presbyterian Churches in in Pocahontas—one at *Huntersville*, organized in in 1836; *Liberty Church*, near Greenbank, twenty miles north of Huntersville, organized in 1804; *Baxter*, fifteen miles from Huntersville, same direction, organized in 1858; and *Marlin's Bottom*, six miles west of Huntersville, organized in 1881. These Churches have been ministered to by Revs. J. S. Blair, David Cunningham, Joseph Brown, Henry Brown, T. P. W. Magruder, J. C. Barr, R. P. Kennedy, G. L. Brown, H. H. Hamilton, J. H. McCown, and Wm. T. Price. The latter is the present Pastor, having all four under his ministerial oversight.

Two ministers have gone out from Huntersville Church, Rev. Dr. J. Newton Craig, Secretary of Home Missions, at Atlanta, and Wm. T. Price.

In reference to Liberty Church, at the head of Greenbrier, it is believed that the Rev. Wm. Wilson, of the old Augusta Church, visited this place in 1804, along with Rev. B. Ervine, of Moss Creek Church, and organized a church, most of whose members were converted during the great "bodily exercise" revival that occurred a short while previously. A memorable sacramental meeting was held in the year 1808, conducted by Rev. John Montgomery, aided by James Hodge and Samuel B. Wilson; the latter was Professor of Theology for many years at our Seminary. In 1835, there was a memorable revival season under the joint direction of Messrs. Cunningham and Blair; twenty persons were added to the church, some of whom have become very influential persons in the subsequent history of the Churches in Pocahontas.

At Summersville, the county-seat of Nicholas county, W. Va., there is a Presbyterian congregation, organized by Dr. McElhenney in 1839. It began with eighteen members, who were living in different sections of the county. Rev. William G.

Campbell spent a few months in this place and vicinity in the Summer and Fall of 1837. Dr. McElhenney and Rev. Joseph Brown held a Sacramental meeting at Summersville a short while before Mr. Campbell's attention was drawn to that field.

Rev. James M. Brown was much interested in this church, and paid it occasional visits. Mr. Cunningham preached here frequently. Of late years Rev. James Haynes has been giving the church efficient service for thirteen years. A few months since the Evangelist, C. M. Howard, conducted a series of meetings, in which many persons took much apparent interest. The Church now reports sixty-five members, and has three Ruling Elders. Earnest efforts are making to erect a suitable house of worship. The membership is scattered over Nicholas and Webster counties, W. Va.

In addition to the ministers already mentioned this Church has had the services of Rev. William S. Beard, who taught school at Summerville; Rev. D. S. Sydenstricker, six months, and Rev. J. H. Lewis, who immediately preceeded Rev. James Haynes. McElhenney Church was set off from Muddy Creek and other points April 20, 1861, which left no members connected with the parent church east of Sewell Mountains. During the late hostilities between the States this whole region suffered fearfully from the ravages of war.

In 1866 *Fayette Church* was organized, which depleted this church still more, including all the Presbyterians south of Gauley and Meadow rivers, and west of McElhenney Church as far as the Falls of Kanawha. In 1875, when Mr. Haynes took charge, it numbered forty-two members. Authentic tradition informs us that a Presbyterian minister, Rev. Edwin Fairfield, lost his way passing from Harrison county to Kanawha. He wandered in his bewilderment for eight days without food, and when found on Strange Creek, near what is now the line of Nicholas and Braxton counties, he was almost famished,

his clothing in fragments, and his horse torn and bleeding by the thorns. After recuperating, he consented to preach at Cross Lanes, seven miles from Summersville. Standing in a wagon, drawn from a shed near at hand, in a touching sense his must have been a voice crying in the wilderness.

Hinton and *Alderson* Churches are located in the flourishing railroad towns bearing their names, respectively, and the region occupied by them was once a section of the field occupied by the Rev. M. H. Bittenger, whose long and useful service as Pastor of Centerville Church (organized in 1854,) as successor of the lamented William S. Beard, has been already noticed.

Under Mr. Bittenger's auspices three neat and tasteful church buildings have been erected—*River View*, in 1857, sermon by Dr. S. R. Houston; *Rich Creek*, September 30, 1859, sermon by Rev. Dr. James M. Brown; *Lowell*, June 26, 1887. Rev. John C. Brown preached the dedicatory sermon.

Of the youth uniting with the church under his ministry, four have gone forth to preach the Gospel. During his pastorate numerous revivals of religion have been witnessed, and three hundred persons have been received upon profession.

From Mr. Bittenger's admirable sketch of Centreville Church, this extract is given in reference to Hinton and Alderson Churches:

"I frequently visited those localities and preached, holding, at times, Sacramental meetings, at which persons were received into the communion of the Church. At those points the Churches of Hinton and Alderson have been organized, into which members of Centreville Church entered, and so were lost to us." These churches have had the fostering attentions of Revs. J. H. Lewis, H. R. Laird, W. F. Wilhelm and J. C. Barr, D. D.

At present, Rev. Dr. Wightman serves the Hinton Church, and Rev. E. D. Jeffries has charge of the Alderson congregation and Fort Spring.

In reference to the churches in Fayette county,

West Va., the following particulars have been obligingly furnished by Rev. James Haynes. The first organization was formed at Mountain Cove, about six miles north-east of C. & O. R. R., July 29, 1865, by Rev. Dr. J. C. Barr and James Haynes, and it included all the members in Fayette county, and was called the *Fayette Presbyterian Church*. After several other churches had been organized in the county, the name was changed at the request of the congregation, and since May 10, 1884, has been known as *Mountain Cove Church*. It has been under the evangelistic care of the Rev. James Haynes for twenty-one years. This Church has prospered, as may be evinced by the commodious church building, and in the fact that now, in a limited area, there are more members than could have been found in the whole county in 1866, when there were forty-six members, two elders and one deacon in all the county; now there are fifty members, four elders and three deacons in Mountain Cove Church.

Gibeah Church was composed entirely of persons detached from Mountain Cove, and many others have been removed by death. So the above showing exhibits remarkable vitality and progress.

Gibeah Church was organized at Fayette Court House, July 29, 1871, by Revs. J. C Brown and James Haynes. Thirty-nine members were enrolled, two elders and three deacons ordained. Rev. Dr. S. R. Houston preached frequently near Cotton Hill, at Mr. C. S. Warner's. In the Summer of 1868, Rev. Dr. T. V. Moore delivered a series of eloquent and effective sermons in this region that awakened a manifest interest in Presbyterianism throughout the community represented by this congregation. At the present time there are four elders, two deacons, and about fifty members, and they have for their own a very commodious church building at Fayette Court House, a thriving and influential town.

Sewell Church was organized at Sewell Station (C, & O. R. R.,) December 9th, 1881, by Revs. James

Haynes and Jacob H. Lewis. Seventeen members enrolled, three elders and two deacons ordained. It has been the ministerial care of Rev. L. H. McLean and Dr. J. W. Wightman. On account of the Long Dale Iron Company removing their works eight miles back from the river, it was decided to disband this church, which was done August 15, 1887, by a commission consisting of Revs. Jas. Haynes and Dr. Wightman, with Elders J. P. Hughart and G. W. Imboden. The members, numbering thirty-three persons, were assigned to Raven's Eye, Fire Creek, and Quinnimont Churches, as they indicated their preferences.

Nine miles below Kanawha Falls, on the south-west side of the river, is *Coal Vatley Church*, organized August, 1877. by Revs. J. C. Brown and James Haynes. Mr. Haynes then preached here three or four years; since then Revs. Dr. J. C. Barr, J. E. Booker and Dr. Williamson have preached. There is a good church building, and a present membership of about seventy persons.

Thirty-seven miles above the mouth of New River, in the county of Fayette, is *Quinnimont Church*, organized in 1880 by Revs. J. C. Brown and Jas. Haynes; has been served by Revs. L. H. McLean and Dr. Wightman; the latter is the present effective supply.

Four miles from the mining town of Gilkeson City is *Raven's Eye Church*, organized June 21st, 1884, by Dr. M. L. Lacy and Haynes, with Elders J. H. Miller and G. W. Imboden. Twenty-one members were enrolled, two elders and three deacons ordained, and has had no other minister besides Rev. Mr. Haynes. At present there are three elders and fifty members.

In Raleigh county, West Virginia, there is but one Presbyterian congregation. It is composed of persons living at and near the Court House. The The Rev. James Haynes was the first Presbyterian minister to preach in this county. His first visit was in the winter of 1870. The *Church of Raleigh*

was organized July 21st, 1872, by Revs. J. H. Leps and James Haynes, with Ruling Elder C. S. Warner. Fifteen members were enrolled and one ruling elder ordained. For four years it was under the evangelistic supervision of Rev. Mr. Haynes, then it was assigned to Rev. H. R. Laird, who preached six years. Since Mr. Laird's departure, it has been supplied by Mr. Haynes, who preaches here as the fifth Sabbaths occur. The population of this county is largely imbued with the notion of baptismal regeneration. The Presbyterian element consists mainly of persons trained in the churches of Rockbridge, Monroe and Greenbrier counties. There is no church building, and the organization now numbers twelve members with two ruling elders.

In connection with the churches of Fayette county, let it be observed that when Mr. Haynes came there in 1868, there was not an officer of the Presbyterian Church in that whole county. These churchs now aggregate about three hundred members and fifteen or twenty elders and deacons. In a ministry of twenty-three years, Mr. Haynes has been largeld instrumental in resuscitating three churches, any organizing seven others, and so he may be justly regarded the father, or foster-father, of ten Preby-terian Churches.

In the city of Huntington is the *First Presbyterian Church of Huntington*, West Virginia, organized by Revs. Dr. James M. Brown and A. E. Thorn, July 29th, 1838, and was by them reported as the "Western Church," Virginia. It was then in the bounds of Abingdon Presbytery. On September 15, 1838, the Session resolved to apply to the Greenbrier Presbytery to have this church placed under its care, and this was so ordered by Synod. It then consisted of eighteen members, with three elders. The congregation had their meetings in Marshall Academy, then in Marshall College, and afterwards in Holderby Chapel until, in 1872, when the present house of worship was occupied. This Church has had the regular services of the following ministers:

Revs. A. E. Thorn, J. B. Poage, A. J. McMillen, Dr. John C. Bayless, J. D. M'Clintock, G. A. Wilson, J. A. Shearer and C. A. Monroe. Rev. Joseph M. Sloan is the present pastor, and his ministry has been greatly prospered. He is also assistant editor of the *Mountain Herald*, a useful religious journal. There are now over 125 communicants, with four elders and four deacons. In the past three years over sixty persons have united with this Church, a large percentage upon profession of faith. Quite recently a commodious house was erected, costing three thousand dollars, and now occupied by the pastor's family. This Church was once a part of Burlington Church, Ohio, and was ministered to by the pastors of that Church until its organization under the auspices of Mr. Thorn, a licentiate of West Hanover Presbytery, Virginia.

In the historical town of Point Pleasant is a Presbyterian Church, whose organized existence dates from 1835. Rev. Mr. Gould, of Gallipolis, Ohio, preached here as an outpost of the Gallipolis Church. When he retired, in 1825, there were twelve members. In 1834, Rev. Francis Dutton preached here as an evangelist, and the year following a church of fourteen members was organized. Since then it has had the ministerial services of Revs. Robert Osborne, Stuart Robinson, George W. Woodhull, the lamented B. B. Blair, William E. Hill, Jonathan Scott and William W. Ruff.

During the war between the States there was a division in this Church. Those adhering to the old assembly retained possession of the church building and Session book, and consisted of Ruling Elder Gilmore, and five or six members. Those adhering to Greenbrier Presbytery worshiped for a time in the M. E. S. Church until they could build. The new edifice was completed in 1878. The reorganization was consummated in 1867, with B. B. Blair the first pastor under the new arrangement. The present membership numbers sixty-seven, with two ruling elders, J. L. Hutchinson and L. F. Campbell. Rev.

J. A. Scott has recently entered upon the pastorate of this church.

Pleasant Flats.—Flatwood, in Mason county, occupies a region of rare historic interest. Traces of a regular, compact, prehistoric city have been discovered. Iron axes, and copper saws of unique form and temper, as well as other implements have been found. The traces of regular streets at right angles, and the dimensions of houses indicate a degree of civilization not attained by any other race of aborigines now known to have existed in this region. It would seem from this, that while the mass of the oborigines were in a state of deterioration in the days of our pioneers, the splendid exceptions seen in Pontiac, Cornstalk and others, may be accounted for. For a number of years the Presbyterian families were members of Point Pleasant Churches. Before the war there was an organization, and divine service was held in two places—the "Brick Church" in the Flats, and the "White Church" in the Upper Flats. During the war there was a division. The friends of the old assembly were led by Mr. John Hall. The adherents of Greenbrier Presbytery were reorganized in 1873, and worshipped in a Union Church. The membership numbers thirty-five, with five ruling elders—Jacob Knapp, John Knapp, Asa Musgrove, John Fowler and J. L. Rice. The ministerial supplies have been the same ministers that were located at Point Pleasant.

Southeast of Point Pleasant, twenty miles on the railroad leading to Charleston, is *Arbuckle Church*, organized in 1874, and about fifteen miles further on, in Putnam county, is *Buffalo Church*, organized in 1860. These churches are in what was once Point Pleasant territory.

First Church of Charleston.—In the Capital of West Virginia are two Presbyterian Churches.—One of these, the First Presbyterian, adheres to Greenbrier Presbytery. Previously to 1815 no Presbyterian minister had preached statedly any-

where in the entire Kanawha region. The Rev. Dr. Henry Ruffner was the pioneer of Presbyterianism in and around Charleston, and upon coming here he found the people "notoriously irreligious." In his ministry of four years (1815–'19) this Church was gathered and its organization perfected March 11th, 1819. When chosen Professor in what is now Washington and Lee University, Lexington, Va., he was succeeded by Rev. Calvin Chadwick, a Congregationalist, who died after a few years' service.— After him were Revs. N. W. Calhoun and Andrew L. Morrison as supplies for brief periods respectively. In 1837 Rev. Dr. James M. Brown became pastor and remained such until his decease in 1862, after an eventful and useful pastorate of twenty-four years. Dr. Brown rendered distinguished service as a Presbyter in shaping the policy of the Presbytery in most of the proceedings for the first twenty-five years of its history. He was the eldest son of Mary Moore, one of the most interesting christian characters in American history. He was the author of the "Captives of Abb's Valley," a book that will never lose its pathetic interest so long as Christ has a friend in this world. A leaflet entitled "Birth-Day Thoughts" is published by the Presbyterian Committee at Richmond, which is much prized by every one whose desire is to so number natal days as to apply the heart unto wisdom, making wise unto eternal life. His successor was the Rev. Dr. J. C. Barr, the present pastor.— The *Second Church*, composed of persons friendly to the old Assembly, was organized soon after the war. During Dr. Barr's pastorate there have been seasons of revival with most cheering frequency and large ingathering. Upon one memorable occasion a few years since Dr. Guerrant, of Kentucky, aided in the services. During a recent series of revival meetings very efficient assistance was rendered by the Rev. J. C. Brown. One of the most elegant churches in the city, at the estimated cost of $30,000, is nearing completion and will soon

be occupied by this prosperous congregation. As Charleston is the seat of government the position occupied by this Church is one whose influence is co-extensive with the limits of the State. During the ministry of pastors Ruffner, Brown and Barr classical schools were taught, where many influential citizens received their education. For two or three years Rev. J. E. Booker was co-pastor. The Rev. B. A. Pendleton occupies some out-posts, which enables Dr. Barr to give his undivided attention to the interests of the city congregation. This important Church reports five Elders, four Deacons, and largely over three hundred members—among them the well known Job Thayer, Esq., and Hon. C. C. Lewis, the city treasurer.

Malden Church.—At Malden, a town located amid the world-renowed Kanawha Salines, is a Presbyterian Church. It was originally a part of the First Charleston Church, but has had a separate organized existence since 1841. This Church has been signally favored in the character of the ministers who have preached here. For many years it had the fostering care of Dr. James M. Brown, and subsequently it has had for regular supplies and pastors such ministers as Messrs. Stuart Robinson, James H. Leps, the distinguished and highly popular chaplain of the famous 31st Va. Regiment of Infantry, and the much lamented Bryce B. Blair.—Since 1867 Rev. John C. Brown has given this Church his constant ministerial and pastoral services. He is the only surviving son of Dr. Jas. M. Brown. For many years he has been Stated Clerk of the Presbytery, and is a laborious and diligent Presbyter. The Church occupies a sphere of commanding influence, and in its organization reports four Ruling Elders, four Deacons, and about sixty members. Col. J. Q. Dickinson is a Ruling Elder.

In the prosperous village of St. Albans is a Presbyterian Church, whose house of worship may be justly regarded as one of the neatest and best arranged to be found on the line of the C. & O. Rail-

way. It is a memento of the persevering exertions of the Rev. Edward Eells, aided by his wife and other devotedly pious ladies.

The *Coalsmouth Church*, at St. Albans, was organized August 22nd, 1868, by Revs. J. C. Brown and B. B. Blair. Rev. Mr. McClintock, of Kentucky, was present also. Seventeen members were enrolled, and two Elders and two Deacons installed.— In his excellent Sketch of this Church Mr. Lyle says: "Presbyterianism was first preached here about the year 1857 by Rev. Jas. M. Brown, D. D., who was then pastor of the Church at Charleston. During his pastorate in Charleston he visited as often as possible the Presbyterian families in the country, and would often preach in their houses.— He paid three visits to Coalsmouth (now St. Albans) during 1857 and preached to large congregations in the Southern Methodist Church. In 1868 the Presbyterians made up a salary of $100 and asked him for one sermon a month. This he agreed to give, but war between the States beginning in 1861 the arrangement was interrupted." Immediately after the war the Rev. J. C. Brown, as Evangelist for the Kanawha Valley, paid this point monthly visits.— In 1868 there was a season of revival and the number of Presbyterians doubled. In 1868 it was arranged for the Rev. Mr. Blair, pastor of Pt. Pleasant Church, to preach here bi-monthly on Thursday evenings. This arrangement continued about one year, when the Rev. Mr. Eells entered upon his earnest and successful ministerial labors at this place and points adjacent. Owing to failing health his ministry here terminated December 11th, 1882. Mr. Lyle bears this cheerful testimony:— "The reputation of Mr. Eells for godliness and piety may be righteously envied." During the years of 1883–'84 Rev. Wm. E. Hill and licentiate E. Eells, sr., preached for brief periods each. Rev. G. T. Lyle, formerly a member of this Presbytery, returned from Texas, and in July, 1884, entered upon his ministry here, giving Coalsmouth one-fourth of

his time, devoting the remainder to Bethany Church and other localities. He is the present supply, with much to encourage his diligent ministerial efforts. The membership now consists of over ninety persons, with four Ruling Elders and four Deacons.—Messrs. Joseph B. and J. F. Hansford were Elders at the organization. Messrs. F. H. Taylor and S. C. Wheeler were the Deacons. Since then F. H. Taylor, T. C. Swindler and W. E. Mohler have been added to the Session. Messrs. F. A. Sattes, J. T. Simns and A. J. Bailey have been chosen Deacons. In addition to his preaching services Mr. Lyle has accomplished much as a teacher of classical schools at St. Albans, and in former years while serving Churches in the county of Monroe.

Southeast of Point Pleasant fifteen miles, at Arbuckle Station, Mason county, is a Presbyterian Church, the particulars of whose history have been obligingly furnished by the Hon. Geo. W. Craig, of Charleston. In May, 1871, those members of Buffalo Church residing on Ten and Thirteen-Mile creeks, deeming it too inconvenient to attend Buffalo Church, united in a petition for separate organizations. In compliance with this request Rev. Messrs. Edward Eells and A. C. Stuart, with Elders F. N. Taylor, Job E. Thayer and G. W. Craig, as a Presbyterial commission, organized *Zion Church* July 29th, 1871, with eleven members; and on Sabbath, July 30th, 1871, organized *Mount Isabella*, with seventeen members. Owing to discouraging hindrances these Churches mutually petitioned Presbytery, with the approbation of Buffalo Church, to dissolve them and organize a new church with their members, having G. W. Craig and S. Couch, Ruling Elders of Buffalo Church, as their Elders.—Ministers J. C. Brown and E. Eells with Elder J. D. Arbuckle, as a commission duly appointed thereupon, April 5th, 1874, organized *Arbuckle Church* with thirty-six members, and installed Messrs. Couch and Craig as Elders of the same. Mr. Thos. Nicholson became Elder Jan. 30th, 1881. By the

death of Elder Couch and the removal of Mr. Craig to Charleston but one Elder resides in the bounds of the Church. Mr. Craig retains his relation, however, and is clerk of the Session. The house of worship was completed in 1868, and was dedicated August 30th of that year by Rev. B. B. Blair. Ministerially this Church has been supplied by Revs. B. B. Blair, H. R. Laird, Edward Eells and J. C. Brown. The membership now numbers forty-eight, and the Church has been vacant about five years past.

Thus ends the attempt to notice the Churches separately. Heeding what the Spirit saith unto the Churches, may no others be permitted to take their crowns, but may they be steadfast, unmovable, always abounding in the work of the Lord.

SECTION FOURTH—CONCLUDING REFLECTIONS.

In concluding this Sketch of our Presbyterial History it is well to consider the principles, hopes and aims that characterized the adherents of Presbyterianism in our "Land of the Sky."

While preparing this paper from the records, communications and addresses at hand it became more and more manifest that *conscientious principle*, not mere *self-seeking impulse*, was the ruling motive in the lives of ministers and their people.—The more isolated and unsustained they were by reason of their local surroundings the more they appear to have been determined to respect themselves and cherish the doctrines given by Christ, expounded by his apostolic servants, and approved by men so pure in heart as their persecuted, exiled, covenanting ancestry. Were the lessons taught by such a history as theirs duly heeded the effect would be to develop true courage, the nobler types of manliness, imperishable love of liberty, and uncompromising adherence to principle.

The phase of ecclesiastical polity exemplified by this history regards the church and her sealing ordinances as existing for the members, not the members for the church as a mere organism. All history shows that whatever theory of church polity is adopted by the masses it becomes in due time the civil government of that people, hence the importance to be attached to the ecclesiastical polity likely to become predominant in the religion of a nation. The ministers and people who founded this Presbytery believed that whoever searches the Scriptures will be convinced that Christ is Ruler in a supreme sense and the government is to be upon his shoulders. The governed are believers and their children. The laws are recorded in the Bible. Government in itself is a mere abstraction, but the moment power is exercised government assumes a form, becomes a reality and appears a visible thing.

The *first feature* peculiar to the apostolic church in its mode of government is the position assigned the Lord Jesus Christ as the only Head of the Church—And He (Christ) is the Head of the body, the Church, who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence.—Col. i., 18.

The *second* governmental feature characterizing the apostolic scheme of managing church affairs is *ordination* by the joint action of a plurality of Elders. Ordination is solemnly designating persons for church office to perform the duties pertaining thereto: "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the Presbytery."—1 Timothy iv., 14.

The *third* and *fourth* features exemplified by apostolic management in church affairs are the *privilege* of appeal to the Assembly of Elders, and the *right* of *government* vested in them is to be exercised by the Elders or Presbyters in their *corporate character only.*

The fifteenth of Acts shows, upon careful review, that Paul and Barnabas had a controversy with cer-

tain teachers from Judea. The matter was not settled in the church of Antioch, in whose bounds it originated. The case was carried up to another body composed of Apostles and Elders at Jerusalem. Presbyters investigated and discussed in a public manner the questions pending. On the motion of James the Presbytery adopted certain resolutions and put them in the form of a circular letter. The decision reached by Presbytery and embodied in the resolutions passed upon was submitted to by the church of Antioch and the churches of Syria and Celicia.

The *fifth* feature of the apostolic scheme of church management is found in this, the office-bearers requisite were voted for and elected by the people. All the offices extant in apostolic times were instituted by the Lord Jesus, and are embodied in his personality as the Christ. He is the Apostle of our profession, the Evangelist preaching peace, the great Bishop of souls, and he is the Deacon or Servant who came not to be ministered unto but to minister. Facts to form a basis for the deduction of a principle to guide in the selection of office-bearers are clearly set forth in the proceedings of the Apostles. In the first of Acts the assembled men and brethren appointed one to office who was both apostle and preacher. In the sixth of Acts we see the whole congregation of the Disciples choosing seven to be Deacons. In the fourteenth of Acts we find Elders are chosen by a "show of hands" as the correct rendering of the Greek for ordaining conclusively shows. Such facts involve the principle of *popular election*, and hence our forefathers found that in the apostolic church the *office-bearers* were voted for and *elected by the people.*

The *sixth* feature of church polity as exemplified by apostolic usage is the identity of Bishop and Ruling Elder as to official functions. There is no passage of Scripture that mentions Bishops and Elders at the same time, hence the terms must mean

the same thing. In his letter to Titus Paul says an Elder must have certain qualifications, which are enumerated, and that too because a Bishop must be blameless as the steward of God. If this does not identify Bishop and Elder then there are no terms to be relied on to express the idea of identification. The word rendered *Overseers* in Acts xx, 28, is the very same word translated Bishops in Phillipians i, 1. So there is inspired apostolic evidence that the Elders of Ephesus were Bishops by the appointment of the Holy Ghost. The method of reasoning by which the founders of this Presbytery reached and vested in the conclusion that the genuine Presbyterian polity of church government is pre-eminently apostolic, leaves no room for being deceived themselves or misleading their friends. There are but two plain steps—first, ascertain from the Scriptures the features or usages of the churches founded by the Apostles and regulated by apostolic rules; and, secondly, inquire in which of the modern churches these marks are found and the principles involved by them most clearly professed and put into actual use. When this is done the question settles itself, for it follows as a matter of course the modern church that exhibits most of the apostolic marks, and consequently exercises in its government the most of the apostolic rules or principles, *that church* approaches most nearly in its character and government the apostolic model. Hence the common-sense inquiry arises: Which of the three existing forms of church government can show the best claim to apostolic precedent?

All the churches—Prelatic, Independent and Presbyterian—declare themselves to be apostolic by professing to maintain the same doctrine, worship and government that characterized the churches founded by the Apostles of our Lord Jesus Christ.

By this it is conceded on the part of all churches that the church organized and equipped for service by inspired men must have had the approval of our

Lord, and must be His preference. Consequently, it is safe to assume that when existing systems of church management are compared with the pattern shown in the Scriptures, the one that bears the closest resemblance to the Scriptural original is most likely itself to be the best adapted to perform such *work* as *Christ would will to be done on earth until He comes again*. When the ministers and people whose history is now being commemorated applied this test to existing churches, they found (to say nothing of the Greek and Roman Churches) that in the prelacy of the Church of England *not one* of the features exemplified in the Acts of the Apostles is recognized or utilized. It was found that among the Independents three of the marks with the principles involved are exemplified in their usages, while the others—plurality of elders ordination with laying on of hands, and the privilege of appeal, are not provided for in their system, and whenever employed are *borrowed articles*. Hence it was rightly decided, while Independence advances toward the apostolic model more closely than Russian, Romish or English Prelacy, still it is not the system most justly entitled to plead the precedents of the Apostolic Church. In the Presbyterial system all the features or marks are found, and the principles involved therein are all acknowledged, and every one of them is an *essential feature* of genuine Presbyterianism. In a few words, let it be remembered that the point made is this: The modern system of church polity that shows the most apostolic features comes nearest in its character to the apostolic pattern. In testing Prelacy, Independency and Presbytery by this standard it is found that while the Russian, Romish and English Prelacy have none of the marks and principles of government sanctioned by inspired men, and while Congregational and Baptist Independency comes much more nearly than Prelacy to the apostolic pattern, but still falls far short of the Scriptural standard, the Presbyterian is, in matter of gov-

ernment, the most justly entitled to claim apostolic precedent for its usages and principles. Friendly comparison of views and prayerful inquiry are challenged with reference to this decision, reached by the good men whose memory we honor. While such conclusions should prompt Presbyterians to love and cherish their principles more, let us, however, avoid all bigotry and sectarianism, and love the persons of sincere Prelatists and Independents none the less who fail to see these things in the same light. Let it be ours to desire nothing so much as to be kept by the Holy Spirit from "handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:3.

The phase of Church polity illustrated by our Presbyterial history leads its consistent adherents to make the actual needs of a community or particular era the theme of earnest and prayerful investigation. With such people, whose annals we are considering, the Church's mission is to devise the ways and means most to be approved to reach and meet those needs with the saving power of the Gospel of our Lord and Saviour, Jesus Christ. It is easily inferred that were such a principle to become a controlling one with all our people and their statesmen, then our governmental policy would be shaped to secure the greatest good for the greatest number; all state measures would be inspired by the people and for the people.

There is a rival phase of Church polity becoming widely prevalent that tends to grand, all-absorbing organic bodies to establish ordinances, and to enforce them unawed or unchallenged by any rival institutions. Such must be everything or nothing, before matters in church relations assume a satisfactory form. According to this phase, members are for the church, not the church for the members.

The outcome of these competing phases of church management has been fierce, consuming controversy all along the lines from the previous century until

now. This aptitude for controversy owes its origin for the most part to the conflicting theories of rigid organism on the one hand, and the flexibly wise adaptation of unchanging *principles* to *changing circumstances* on the other.

We would express our grateful appreciation of the good service rendered our Presbyterial History by those who have prepared and published sermons, centennial addresses and historic sketches of the churches. May there be many more whose pleasure it will be to walk about Zion, and go round about her, telling the towers thereof, heeding these words! "Mark ye well her bulwarks, consider her palaces, that ye may tell to the generations following." May we, too, who are called to make the current history of our Presbytery desire a double portion of the Spirit manifested by an ancient worthy in the stress of solemn emergencies, "Be of good courage, and let us play the men for our people and for the cities of our God; and the Lord do that which seemeth Him good."—2 Sam. 10: 12.

WM. T. PRICE.